[131 cont.]
622 784 whereas ordinary people must first remove all their clothing (3).

3. Gaimard in D'Urville, pp. 335, 346. Cf. also Sainson, ibid., p. 356, and Lesson, Revue d'Anthropologie, V, p. 269. Also in F. de Tolna, pp. 273 ff., the tabooed corner marked off by a liana in the "chiefs' houses."

784 There is evidence that the institution also exists on Ndeni, and when it is said that not everyone possesses the taboo (4), the

4. In contrast to Joest in Baessler, p. 388, who, however, goes on to say that usually the old people did it together on the village dance area.

[888]

possessor of which, however, is not called meduka, "sorcerer," [178] it follows that the exercise of the taboo is probably just one of the privileges remaining from the vanishing chiefdom. The taboo is pronounced in exactly the same way as elsewhere. The one who possesses the taboo cuts twigs from four to six different trees and covers them with an object called ngeklo, which is not more specifically described, full of malete (5). With this pile

5. Cf. p. 144 below.

of twigs he covers four twigs of another tree and puts the whole pile beside the object to be tabooed. No one would dare to touch a tabooed object or to take from a tabooed coconut palm, for example, so much as a dried leaf for a torch. The punish- [761] ment would be a weakness in the legs or even death (6).

6. O'Ferrall in J.A.I., XXXIV, p. 225.